THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Man was made to be active, and he is never so happy as when he is so; it is the idle man that is the miserable man."

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THE PROVISION IS JUSTIFIABLE.

"WE believe the Bible to be the word of God, as far as it is translated correctly; * * *." Occasionally opponents of the Church of Jesus Christ of Latter-day Saints attempt to show that by reason of the modification, "as far as it is translated correctly," we take license to reject whatever does not just suit us in the Bible. That, however, is not the purpose of the provision, as all who are acquainted with the doctrines of the Church are well aware. We believe that the Bible contains the word of God, but, like all others who have read the Book, we know that errors have crept in through translations, and otherwise, and we do not presume to hold God responsible for them. To illustrate the point in question we refer the reader to the following two or three inconsistencies which are without doubt attributable to mistakes made by men:

St. Luke reports in his record, chapter 8, verses 27 and 28: "And when he [Christ] went forth to land there met him out of the city *a certain man*, which had devils long time, and ware no clothes. neither abode in any house, but in the tombs. When he saw Jesus he cried out and fell down before him and with a loud voice said. I beseech thee, torment me not." Then in response to their entreaties, the evil spirits were given permission to enter into the herd of swine.

St. Matthew reports: "And when he [Christ] was come to the other side into the country of the Gergesenes, there met him *two* possessed with devils, coming out of the tomb, exceeding fierce, so

that no man might pass that way. And behold they cried out, saying, What have we to do with thee, Jesus, Son of God? art thou come to torment us before our time?" (Matt. 8:28, 29.) Jesus cast out the evil spirits and gave them permission to enter the herd of swine, and the swine ran into the sea and were drowned. These reports are evidently of the same occurrence, as they are preceded in the texts by the same narratives, that of the voyage during which the tempest raged and at the word of command from the Lord subsided, the wind and the waves obeying His voice. But, one report says there were two men who came out of the tombs possessed with devils, while the other reads that there was one. These items do not affect the doctrines of Christ, but they furnish evidence that inaccuracies, although rare indeed, have crept into the work.

In the account of the conversion of Saul of Tarsus, these two reports are given: "And the men which journeyed with him stood speechless, *hearing* a voice, but *seeing* no man." (Acts 9:7.) "And they that were with me *saw* indeed the light, and were afraid; but they *heard not* the voice of him that spake to me." (Acts 22:9.) This appears to be a contradiction, but it could likely be accounted for by reference to the original record, if the original were to be had.

Eminent authorities agree that in the English there is no one word by which may be designated the gathering place of departed spirits, both good and bad. In the Greek of the New Testament the place is called Hades, but in the English both this word and another, "Gehenna," which signifies the destination of the bad, or the lost, are translated "hell." This lack of exactness in translation has always been misleading and has caused confusion in the understanding of references to the place where all departed spirits go when they leave the mortal body, the dwelling place of the righteous, and the dwelling place of the wicked, during the interval between the death of the body and the resurrection. Students of the Bible have recognised the fact that inaccuracies exist in the Authorized Version, as evidenced by the production of the "Revised Version," at the expense of much time and money, during the period of 1870 to 1885. The Prophet Joseph Smith declared in 1841 (the date of writing the Articles of Faith) that the present translation contained errors, and thirty years later the fact became so patent to learned theologians as to induce them to bring forth a corrected version.

Not only have some omissions and errors crept into the translations of the Bible, but at various times men have taken it upon themselves to determine which of the old writings that have been handed down from generation to generation, were entitled to be classed as Scripture. By this means, much valuable information has been lost. Despite the fact that the prophecies of the Scripture were not to be subject to private interpretation, men in their finite

wisdom have judged the words, garbled some and utterly destroyed (cast off) others. As an instance of garbling, we have the Epistles to the Corinthian Saints. The book called First Corinthians is evidently not the first, judging from the words of the fifth chapter: "I wrote unto you in an epistle" (I. Cor. 5: 9), etc., indicating a former letter, of which we have no record. No doubt that first epistle contained much valuable information, as all the epistles of Paul do which have been preserved. Of the books destroyed (cast off) we have an example in the Apocrypha. Some of the books in this latter collection contain very pointed prophecies and histories concerning the purposes of God, especially as to the Lost Tribes of Israel, but men in their worldly wisdom did not deem them sufficiently important to occupy a place with the books which now comprise the Bible.

The act of discarding certain books or epistles, as was done by the compilers of the Bible, has contributed in no small degree to the lack of clearness in certain places in the Book. If one were to receive a letter from a friend, or a business letter, from which a page had been lost, considerable difficulty might be experienced in making out the clear meaning of the whole. If a correspondence were carried on between two persons, and one letter in a series were lost, a different understanding from what was intended might result. At least, the recipient would have a good deal of trouble making out what was meant by references in letters following, to the letter that was lost. But this fact would not in anywise affect the validity of the letters that did arrive safely. The facts above-mentioned regarding the disposition of books of Scripture by men, are given to call attention to the other fact, that men also may have wilfully erred in making translations of what we still have in our present-day Bible. We accept the Bible in its present form, but believe that if other writings had been handed down the Book would have been more complete.

The Latter-day Saints accept the Old Testament as well as the New Testament. The writer has come in contact with a number of fervent Christians who attach little importance to the Old Testament. But, since Jesus deemed these Scriptures of value in testifying of Himself (Luke 4: 17-21) and Peter referred to them frequently (Acts 2: 25-28 and elsewhere), and Philip found them serviceable in converting the eunuch (Acts 8: 28-39), we would not presume to call them unimportant. What the Lord and His apostles declared worthy, let no man declare unworthy. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39.)

The books which, in the present compilation, comprise the Old Testament, were undoubtedly among the "Scriptures" which the Savior admonished the people to search. The book of Isaiah is endorsed by the Lord as containing a true prophecy (Luke 4: 18) which found its fulfillment in His appearance before them on that

day. Peter refers to the prophecies of Moses, and throughout their ministry the Apostles taught the people everywhere from the ancient Scriptures. If they contained the word of God in the days of the Apostles, they contain His word to-day. There are prophecies in the Old Testament which were not fulfilled in the coming of the Savior in the meridian of time, which refer particularly to the latter days, to the second advent when the restoration should take place of "all things which God had spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

Therefore, while the Latter-day Saints hold that errors in both compilation and translation of the Scriptures have crept into the Bible, they do not take the liberty of rejecting any of it. Neither do we believe that men have any right to add to the word of God, but we do not restrict *God* from adding to His word. The warning found in the last chapter of Revelation can mean only that particular book, since the various books as we have them now were not then gathered into one volume, but existed in separate manuscripts in different parts of the then inhabited world. If those words had indicated that God should speak no more, and that no more scripture should be written, then the Apostle John condemned himself, for it is fully agreed by historians of the centuries immediately following Christ's ministry, that the three epistles of St. John were written some time after the book of Revelation. There is a warning given in one or two places in the Old Testament, very much like that in the closing chapter of the book of Revelation. For instance, "Ye shall not add to the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4:2.) Again, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12:32.) If God meant by the words in these passages that *He* should add nothing to what He had then revealed, all that has been written from the time Moses wrote these words would be unauthorized. It is plain that the warning in the Apocalypse forbade any additions or substractions from the words that John wrote of the vision which he saw.

The subject might be dilated upon at length, but these few observations are made with a view to showing briefly that the Latter-day Saints occupy perfectly tenable ground in asserting that errors of translation exist in the Bible. And, when it is known that the Latter-day Saint missionaries use the Bible in their proselyting, substantiating every doctrine which they advocate, never asking quarter of any opponent, it should prove to any reasonable thinker that there is no inclination on our part to avoid anything found in The Book, by taking refuge behind the provision, "as far as it is translated correctly." We believe all the Bible, and more, too.—S. N. L.

AN INCIDENT IN ST. PAUL'S MINISTRY.

"For I am not ashamed of the gospel of Christ." (Rom. 1: 16.) This assertion seems somewhat remarkable on the part of the Apostle Paul, and it naturally suggests the inquiry, why does he mention shame at all in connection with the gospel? The following statement will help us to discover the reason: "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." (Romans 1: 15.)

Rome was a famous city. Its origin extended far back in the history of the world; it was involved in obscurity, and therefore the better adapted to give some appearance of probability to the fabulous accounts which referred to its commencement and glory, to the gods of paganism. It was consequently venerated because of the beings who, as was supposed, gave it existence, and guided it in its progress to its high destiny, and also on account of its long duration. It was, moreover, great and powerful. Its mighty armies had achieved numerous victories, and reduced many nations to its authority. It had risen high also in the scale of civilization, and was distinguished for its wealth and grandeur. It could boast of its learning, of its illustrious sages, its poets, its historians, and its philosophers.

If, therefore, the inhabitants of that renowned city should be informed of the apparent origin of the gospel and its first advocates, it would not have been strange if they should have entertained very low notions of them, and should have been inclined to treat them with ridicule and contempt. Its author was Jesus of Nazareth, who seemed to be a man of humble birth and mean extraction; who made no pretentions to earthly greatness, or power, or wealth, or learning; who possessed no external attractions, for there was "no beauty in him that we should desire him"; who associated with the humbler classes, even with "publicans and sinners; who was despised and rejected of men, a man of sorrows and acquainted with grief"; who was ultimately put to death as a common malefactor.

In the estimation of the world, too, the persons selected by Jesus to preach His gospel were no more worthy of attention and respect than Himself. Some of them had been poor fishermen, destitute of learning and those qualities which would commend them to the notice of educated and refined society. There being, thus, such a contrast between the people of Rome, to whom the gospel was addressed, and Jesus of Nazareth and His despised followers, it would not have appeared strange if the haughty Romans had considered it a shame to be identified with such a cause, and if, in view of such a result, Paul should have shrunk from preaching Christ in that celebrated city. St. Paul, however, was not ashamed of the gospel. Independently of its divine origin, and the glory of the Savior whom it revealed, he

knew that, in contrast with the other systems of error which it supplanted, it was worthy of all praise and honor.

The religon of Rome where Paul was then to preach, was most idolatrous, impure, and pernicious in its tendency. To be convinced of its demoralizing influence we have only to keep before us the following principle which has been satisfactorily established—"Man by worshipping becomes assimilated to the character of the being whom he worships."

Look, now, at the character of the gods worshipped by the Romans. Cicero, one of their most celebrated philosophers, informs us that the very worst human attributes and passions were ascribed to those beings, who were the objects of religious homage. In the character of these gods there stood out prominently malice, lust, thirst for human blood, and other vicious propensities. Now if the principle referred to be correct, it is easy to see the baneful effects that would be produced on those who worshipped such deities. They would become assimilated to the character of those vile objects, and would consequently be steeped in vice in its most malignant and debasing forms; and such was, in fact, the case. To the truth of this reasoning the poets and historians of Rome bear unequivocal testimony; and the Apostle Paul in the first chapter of his epistle to the church in that city has given an appalling account of the same sad truth. Look, then, at the gospel, and contrast with this account the morality which it teaches and produces. It exhibits to our minds one living and true God, who possesses the most glorious moral attributes; who is the centre of all moral excellence, and to whom we ascribe all perfection. Such is the character of the great and glorious God who is represented in the gospel as the one Being who has a right to the religious devotion of mankind. If, then, this holy Being be placed continually before the human mind, and if He be worshipped in spirit and in truth, the highest moral effects will be produced on the worshippers. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the spirit of the Lord." (II. Cor. 3: 18.)

The gospel, moreover, recognizes our condition and relations as moral and social beings; it teaches us also that the heart is the seat of virtue and vice; that if we would be subjects of a pure morality, we must "keep the heart with all diligence, for out of it are the issues of life"; that virtuous principles must be cultivated and manifested in a holy life; that we must be meek, merciful as our Father in heaven is merciful, ready to forgive injuries, to bless them that persecute us, and to be kind and affectionate one towards another. Such is the morality taught in the gospel, and Paul considered its hallowing tendency and contrasted it with the religion of Rome, and well might he declare in joy and triumph. "I am not ashamed of the gospel of Christ."

Middlesbro'. BEN. A. CRITCHLOW.

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 31ST, 1909.

Conferences.	Conference Presidents.	Branches	Missionaries.				Local Priesthood.					Members.	Total Officers and Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Emigrated.		Excommunicated.	Died	Strangers' Houses Visited.		Gospel Conversations	Tracts Distributed.	Books Distributed.	Meetings Held.
			Apostles	H. Priests	Seventies	Elders	Ladies	H. Priests	Elders.	Priests.	Teachers.	Deacons.						Over 8 years old.	Under 8 years old.			In Tracting.	By Invitation.				
Birmingham	L. H. Durrant	10		1	12	22			7	20	13	24	622	686	151	837	144	45	16	1	8	85810	7666	58137	527509	9884	1825
Bristol	Lorin A. Little	8			6	17			25	9	8	9	348	399	93	492	29	24	2	4	4	48816	2233	36671	380384	14283	1082
Grimsby ...	Fredk. W. Giles	4		2		14			5	15	16	15	215	266	70	336	22	12	1		2	36377	1792	12172	255380	3424	927
Irish	W. W. Osborn	2		2	5	17			13	5	3	12	183	216	60	276	66	17	2	1	1	90530	3637	20795	378270	17951	742
Leeds	E. S. Horsley	11		2	6	21	1		15	13	13	46	708	795	108	903	88	35	4		14	103292	5226	34543	586247	8655	1307
Liverpool ...	E. H. Williams	14		1	13	19			9	18	13	14	684	738	172	910	115	28	3		11	122702	4147	36587	785441	15227	1669
London	Don C. Rushton	8		5	8	29		1	28	24	24	29	721	827	113	940	96	24			3	243768	1519	37345	1005486	20252	1304
Manchester	J. C. Larsen, Jr.	10			11	14			13	21	8	8	440	490	20	510	64	33	5	1	9	173692	2984	20594	465134	6898	1098
Newcastle ...	E. H. Cornwall	9		1	7	16			15	11	16	40	546	628	177	805	56	47	6		5	193581	2282	37472	524664	20615	1280
Norwich ...	John A. Horton	4		3	3	8			10	12		4	212	238	44	282	26	20	3		2	86266	1721	14877	188465	1763	503
Nottingham	J. B. Merrill	9			9	14			28	20	17	25	384	474	80	554	69	30	2		4	77200	3449	35912	312204	10125	931
Scottish	A. Z. Richards	4		5	4	17			16	12	13	11	412	464	112	576	84	18	1		2	101249	2413	30770	476646	17816	885
Sheffield ...	J. H. Eardley	6		4	8	16			8	14	5	11	222	260	82	342	79	38	7		1	99034	3935	14834	272850	3261	898
L'pool Office			1		1	2	1																				
	Total	99	1	26	93	226	2	1	192	194	149	248	5697	6481	1282	7763	938	371	52	7	66	1462317	43004	390709	6158680	150154	14451

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 3, 1910.

ELDERS, GIVE US YOUR ATTENTION!

We again call attention to the instructions given to missionaries in last week's issue of the *Millennial Star*. The necessity for this becomes additionally evident from the neglect shown by some of our brethren in not reporting their labors for the month of January, 1910. Notwithstanding all that has been said repeatedly about sending in their reports to the conference clerks at the time appointed, some of them have apparently paid no attention to that which is said in their monthly meetings and through the columns of the *Star*. A report from a conference which we will not name now is before us, with a statement opposite the name of one of the missionaries in that conference, "Has sent in no report." Thus the conference report is imperfect through the failure of one elder to comply with a simple requirement. When conference reports are thus rendered incomplete, it needs no argument or explanation to show that the mission report must of necessity be also incomplete. If our brethren do not want their names published as negligent, or incompetent, or indifferent as to their duties, they had better come to time at once, and either follow instructions or state openly that they cannot or will not conform to established rules.

We have some additional suggestions to offer, in all kindness, yet in plainness, to our brethren in the mission field, which we hope they will receive in the spirit of Latter-day Saints, who should always be ready to listen to advice, or reproof, or correction, or anything that will tend to make their labors more efficient and useful. To be successful, a missionary must place his duty in the ministry first and foremost, and above any other consideration. This is in conformity to the commandment, "Seek ye first the kingdom of God and His righteousness." Pleasure, pastime, recreation, must be set aside while there is anything to do in the work assigned. Personal comfort, inclination, convenience, companionship, should not stand in the way of duty to be performed.

Everything required must be done on time. It is not to be postponed. This is meant to relate to everything in the routine of a missionary's work. Not an hour should be wasted. The period of a mission is brief enough, and should be occupied in doing that for

which the elders are set apart. It should all be accounted for and redound to his credit. Idleness, lassitude, inactivity, make gaps in an elder's record—that which is kept on high, and will be taken into account when "all shall be judged according to their works." Time is not profitably spent when taken up with speculative theories and discussions. There is plenty to be learned concerning doctrines, principles, ordinances, teachings, personal conduct, the order of the priesthood, the everyday duties of the saints and kindred subjects, on which we can acquire certain knowledge, without soaring off into the regions of theory in which there is no absolute criterion. Unsolvable mysteries profit neither preacher nor hearer, and time is wasted in mooning over them. Learn that and teach that which can be demonstrated by reason and revelation.

Every missionary should be willing to labor in the field to which he is appointed. The conference president has authority to direct the labors of the traveling elders. If each one selects his own sphere of action, or if the members choose those who shall minister in the several branches, how much order will there be in the house of the Lord? God says, "My house is a house of order, and not a house of confusion." Elders should not get restless and wish to flit from one post to another. Some men always think that they could do better in another field than that to which they are sent. They would never be satisfied in any given position. It should be understood that the President of the European Mission is not authorized to transfer elders to the United States to labor, or to any field outside of the European Mission; that belongs to the First Presidency. When wisdom directs, and it will not materially disarrange conference affairs, we are willing to transfer missionaries, occasionally, to labor at or near places where they have relatives whom they desire to visit for the purpose of preaching the gospel to them. This, however, can usually be effected by occasional trips to the places of residence, but these must be under the direction of those who preside over them. Elders should not leave their fields of labor within the conference, unless they have permission from the conference president, nor outside of the conference, without the consent of the mission president.

When missionaries do not have good health, their conditions should be investigated by their conference president, and when advisable, they can be moved from a district which appears to be unfavorable to bodily health, and transferred to a place which is likely to be of benefit. They should also exercise faith and be administered to, according to the word of the Lord, who has promised that "the prayer of faith shall save the sick." A cheerful spirit, a firm desire to continue to the full period of a mission, will do much towards overcoming ill-health. Diet has a great influence over bodily conditions. Constant employment in the duties of the ministry is a great panacea for physical as well as

mental infirmities. Find out what there is to be done, and do it with vigor and yet with prudence, and God will give power and influence and ability to accomplish all that is required. Companions should be mutually forbearing, studying each other's desires and inclinations in all wisdom and kindness, preferring each other rather than insisting upon precedence. All have the same priesthood, though there must be leaders, to preserve order and accomplish the best results.

Meetings should be so conducted as to create interest. A dull monotony will not promote it. Let the Elders conform to the word of the Lord, and "conduct all meetings as they are led by the Holy Spirit." We expect a thorough system of out-door work as soon as the weather permits. We need not wait until summer time. Whenever it is suitable to have preaching in the open air, let there be no halting or hesitation, but go to work and sound the gospel tidings to the people of this land. That is one of the best means to get investigators to our indoor meetings. Conference presidents should say, "come on brethren," not merely "go on brethren." If they are not outdoor speakers themselves, they can take charge and lead the way, and call on those who *can* preach with profit. This can be done out of doors and should be done indoors as well. The universal verdict upon open-air meetings is. that they have proved the best means of advertising our assembly halls, and of proclaiming the message of the latter-day gospel to the public, and of bringing satisfaction to the souls of the laborers in the vineyard of the Lord.

The distribution of literature should be continued systematically and diligently. We have to warn the world, whether they will heed the warning or reject it. Orders for tracts, books, etc., should be sent *separate* from other matters. In tract distribution, business houses and shops should not be neglected. The time to call at them should be when they are not likely to be crowded with customers. Conversations can be carried on if wisdom is used in this direction. The rich have a claim upon our ministrations as well as the poor. The middle classes can be approached if prudence is used in getting at them. In places where no tract will reach the head of a house by leaving it at the door, the name and address can in many instances be obtained and tracts be sent or mailed to those individuals. Our brethren should plan and study and seek for the spirit of inspiration to guide them in these labors. Some towns have been tracted over and over again, and it is well to change districts so as to reach the parts that have not been overdone. Get out into the villages and the hamlets, and the agricultural parts that are not populous. More good can be accomplished in many of them than in the crowded centers. Seek for new openings and follow up advantages, not rushing around for flying visits and leaving the people to their fate. but making acquaintances, and repeating visits wherever and whenever opportunities

are offered. Pertinacity, perseverance, continuity, are necessary in hunting out the seed of Israel and the honest in heart.

All these labors to be successful must be done with a will. Every elder should seek for the spirit of his calling, and put his soul into the work; then he will learn to love it, and the Lord will be with him and the angels who are appointed will accompany him and he will prevail against all opposition. Contention should be avoided. Discussing with carping critics is unprofitable. Explain the truth to those who want it; waste no time with persons who simply desire to confound, annoy and humiliate. Be courteous to both friend and foe, but do not give place to the devil or confab with his emissaries.

In visiting members of the Church converse on gospel subjects. Go to the homes of those who neglect their Church duties or are weak in the faith. It is a good thing to preserve, as well as convert. Many of the saints are like little children, and need to be treated kindly and carefully, and trained in the way of the Lord. Some of the elders are themselves not too strong in understanding or in strict observance of the word of the Lord. All need instruction, exhortation, encouragement. No missionary has the right or liberty to enter into engagements with persons of the other sex. Courting and familiarities of that kind are utterly forbidden. If this counsel is not followed the transgressor will be promptly released.

We hope the presiding officers in conferences and branches will exercise complete and close supervision over all the affairs and persons placed under their direction. Let accounts, records, reports and everything within their jurisdiction be brought into and kept in complete order. Let us make this a banner year in the progress of the work of the Lord. It is a glorious opportunity that is afforded to every missionary to "lay up treasures in heaven." The full results of our work will not be seen in this mortal state. Eternity only will unfold to us the results of our efforts. Let us all go forward in the spirit and power of the Holy Priesthood conferred upon us from on high, and accomplish that unto which we are called and appointed, and joy shall fill our souls, and glory shall come to us in worlds without end.

C. W. P.

THIS office is in receipt of an advance copy of a reference work, "A Key—Succession in the Presidency and Ready Reference," by Elder P. J. Sanders, of Murray. The book "contains a collection of important citations and quotations on the principles of the Gospel and Succession in the Presidency of the Church. It has been compiled from material collected while in actual service in the mission field." The book is designed primarily to show the propriety of the succession in the Presidency that has obtained in the Church and furnishes a great deal of information that is useful in refuting the claims of the Reorganites.

BIRTHDAY GREETINGS.

To-day sees our venerated president, Apostle Charles W. Penrose, completing his seventy-eighth year and safely entering upon his seventy-ninth, vigorous in both mind and body, and with a long and enviable record of loyalty and achievement in the service of the Master. From the day, nearly sixty years ago, when he made common cause with the Latter-day Saints, he has never been out of the harness. And, at an age when most men have withdrawn from active participation in the affairs of life, and have sought quiet and rest in the home circle, he is prosecuting, with unabated energy, the arduous duties of his calling as editor of the *Millennial Star*, President of the European mission, and, to all nations, a Special Witness of God. Although in the natural course of events he has advanced well on into the afternoon of life, the sun of his activity still burns brightly, and his heart and spirit are light and buoyant. The saints and elders offer sincerest felicitations. May his remaining days be full of peace and happiness; may his family and loved ones be permitted to enjoy his cheerful presence and benign influence for many years to come, and when the shadows grow long across his pathway and the night draws on, may he be enveloped in the golden light of a well-spent life, and the lustre of his good deeds guide him triumphantly into the Eternal Presence!

S. N. L.

SPECIAL SERVICES.

Word having been received from President Charles W. Penrose that he would come to Sheffield on Church business of importance Saturday evening, January 29th, 1910, and would stay over Sunday, notices were sent to the numerous non-members who attended the district meeting held January 16th, and the elders in Sheffield went diligently to work and notified as many persons as could be reached, that a special meeting would be held in the large hall at the Building Trades Exchange on Sunday evening.

President Penrose was present at the Sunday School at 2:30 p.m., which was largely attended, and spoke to the teachers and scholars, adapting his remarks to the smallest children and then to the older scholars and the officers and elders who were present, who greatly enjoyed the instructions imparted.

At 6:30 p.m. there was a very large attendance in the main hall of the Exchange Building, crowds of strangers being present. The congregation sang, "O My Father." Prayer was offered by Elder Hyrum B. Clawson. Singing, "School Thy Feelings, O My Brother." President Eardley said it was to him an inspiring sight to look upon so many persons assembled to hear the principles of the gospel expounded by the servants of the Lord. He extended

a hearty welcome to all, and invited their close attention to the teachings that would be imparted.

President Penrose then delivered a discourse which was listened to with the closest attention by every person in the large congregation. He showed how the Spirit of the Lord acted upon the soul of man to unfold the things of God, as natural light made clear the material objects in view, and urged the necessity of receiving that divine light. He touched on the right of all people to worship according to their understanding of that which appeared to them to be right, and exposed the wrong of attempting to coerce anyone into any other course. He enlarged upon the principle of man's agency, by which he was to determine the right or the wrong and to take his own course in relation thereto, so that he might be judged according to his works. He quoted from the Doctrine and Covenants which declare that "man is spirit," that he was in the beginning with Christ and the Father. Jesus Himself announced that He was "the first born," and that the spirit of man is under condemnation when light is revealed and he will not receive that light. He testified in regard to the revelations of the Lord in the latter days, and reasoned upon the necessity of present revelation, refuting the notion which has prevailed for centuries that revelation from God ceased with the ancient Apostles. While no man had the right to add to that which God revealed. God had the right to add that which He pleased or desired to communicate, and had declared that in the last days revelation would be increased above all manifestations of former times. Man also had no right to take away anything from that which God revealed. The speaker quoted extensively from the biblical scriptures on these points, and argued that whatever God revealed in the latter times must be of equal importance, at least, to us, as that delivered in ancient times to other people. He testified to the manifestations given to the Prophet Joseph Smith, bore a strong testimony to the divinity of his mission, and predicted the final triumph of truth over error and the Kingdom of God over the kingdoms of this world and the powers of darkness.

Intense interest was taken in the discourse, and at the close Saints and strangers expressed their delight in the services which were closed by singing "O Ye Mountains High," and benediction by Brother Douglas Brammer.

ALBERT MCCANN, Clerk of Conference.

HAPPINESS is not like a large and beautiful gem, so uncommon and rare that all search for it is vain, all efforts to obtain it hopeless; but it consists of a series of smaller and commoner gems, grouped and set together, forming a pleasing and graceful whole.—SAMUEL SMILES.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held January 24th, 1910, in the Leeds City baths, when three persons were baptized into the fold of Christ, by Elder Joseph Condie.

A baptismal service was held at "Deseret," High Road, South Tottenham, London, N. January 23rd, 1910. One person was baptized by Elder Walter P. Whitehead.

At the Latter-day Saints' meeting hall, Belfast (Irish conference). Saturday, January 29th, 1910, there was another honest soul added to the Church by baptism, Elder John H. Ottley performing the ceremony.

District Meetings.—A district meeting of Watford, St. Albans and Luton branches (London conference) was held at St. Albans. Sunday, January 30th, 1910. President Don C. Rushton, Elders Charles J. Burton, Walter P. Monson, Charles H. Baker, A. E. Read. G. W. Carlisle, Nephi J. Brown, also Brother Arthur Morton, of Watford addressed the meetings. A good audience of saints and friends were present. The general and local authorities were sustained, and organizations of Sunday Schools and Mutual Improvement Associations effected. Elders Monson and Brown rendered sacred solos. A peaceful, impressive, soul-developing influence was enjoyed by those in attendance, and all felt that there is much in life to live for.

On Sunday, January 30th, 1910, President Lorin A. Little, of the Bristol conference, met in a district meeting of the Welsh district (Bristol conference) with twelve traveling elders at Pentry Assembly Hall, Ystrad, Wales. Service commenced at 2:30 p.m. The evening session commenced at 6:30. Elder Thomas D. Richards spoke upon the restoration of the gospel and the apostacy, referring to early prophecies concerning the apostacy. Elder J. H. Goddard took as a text the prophecy of Isaiah, shewing wherein the different sects had changed the ordinance. The Elders' Quartette sang, "Each Cooing Dove." President Lorin A. Little spoke, showing the necessity of prayer and forgiveness; how forgiving God is with us, and for us to forgive one another. On Saturday, at 4 p.m., the elders met in Priesthood meeting at the home of Brother William Tipples, where all had an opportunity of expressing their feelings and reporting their labors.

Successful Socials.—A very successful social was held at Wolseley Hall, Bristol, January 25th, 1910, to show respect to Sister Alice Spiller who left for Zion on the 27th ult. The appreciation of the interest she has taken in this branch was shown when the sisters of the Relief Society presented her with a small token of remembrance. The evening was spent in music and recitations.

Saturday evening, the 29th ult, a social was given at "Deseret,"

High Road, South Tottenham, London, in honor of Elder Walter P. Whitehead, who has been a very active missionary in London for the past two years, occupying positions as traveling elder, chorister for North London, clerk of conference, and president of the North London branch. He leaves England February 5th, for his home in Provo. The evening was spent in music and games. About two hundred and fifty saints and friends were present and refreshments were served to all. The saints and elders presented Elder Whitehead with a diamond ring, and the members of the choir gave him a beautiful silver flower stand.

An excellent social was given at the same place over two months ago for Elder Owen F. Beal who has done a splendid work in London, filling several responsible positions. He was also presented with a diamond ring. Elder Beal was taken very seriously ill a few days before he was going to sail for home, but now, through the power of God, is entirely well and is going to Zion with Elder Whitehead.

Saturday, January 29th, 1910, the Swinton branch (Manchester conference), gave a very enjoyable social in the meeting room, at 17a New Cross Street, Swinton. A very enjoyable evening was spent with a lengthy program and a very nice lunch. There were between sixty and seventy saints and friends present. For the benefit of the Sunday School and branch in general, a collection was taken up instead of the ticket system, and £1 3s. 10d. was collected.

A successful Social was held in the Temperance Hall, Hanley (Birmingham conference), January 25th, 1910, in honor of Sister Martha Brough, who left on Wednesday to join her husband in Utah. About 150 saints and friends were present, including Presidents Durrant and Greenwood. Refreshments were served and all present expressed themselves as having had an enjoyable time. The proceeds were given to the Relief Society to aid them in their good work of caring for the sick and needy of the branch.

A profitable concert and social was held Friday, the 28th ult., at the London College (London conference), under the direction of the Holloway Sabbath School. We had with us a trained singer of the London College, and several other good friends, who took part on the program. After an intermission for refreshments the musical program was continued with interest. The entertainment was the means of introducing some of the glorious truths of "Mormonism" to some honest people who were not conversant with them.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON III.—CONDITIONS AND INCIDENTS IN THE GROWING CHURCH.

I. ALL THINGS HAD IN COMMON.—(Acts IV: 31-37.)

1. The purpose.

2. The method of handling property.

3. Joses of Cyprus sold his property.

4. None suffered want.

II. ANANIAS AND SAPPHIRA.—(Acts V: 1-11.)

1. Report a part only of their property.

2. Peter's rebuke of Ananias. (a) Of Sapphira.

3. Ananias and Sapphira lied not to man, but the Holy Ghost.

(The law of consecration the subject of this lesson. Discuss its purpose and advantages.)

DIED.

FELL.—Ellen Gladyce Fell, the little four year-old daughter of Brother and Sister Fell, of the Liverpool branch, was severely burned on the evening of the 24th inst. and died before morning. The burns did not seem severe enough to cause her death, but she had a weak heart and the doctor says that the shock was the prime cause of her demise.

FEARN.—At Derby, January 6th, 1910, George Fearn, aged 64 years. Deceased was born October 28th, 1846, at Longford, Derbyshire; baptized April 13th, 1899. The funeral services were conducted by the elders of the Derby branch, January 8th, 1910.

WHITAKER.—At Denholm, Yorkshire, England, January 22nd, 1910, Amy Whitaker. Deceased was born January 10th, 1886, at Halifax, Yorkshire; baptized February 12th, 1898, by Elder J. G. Schofield.

LEEMING.—At Bradford, January 25th, 1910, Mary Barker Leeming. Deceased was born February 11th, 1848, at Little Town, Yorkshire; baptized August 9th, 1897, by Elder H. A. Eldridge.

STANLEY.—At Nottingham, January 2nd, 1910, the infant son of Brother and Sister Frederick Stanley, aged 10 months.

BROWN.—At Nottingham, January 16th, 1910, Sister Sarah Brown, aged 89 years. Deceased was a faithful Latter-day Saint.

LEWIS.—Henry A. Lewis, born January 4th, 1837, in London, died in Salt Sake City, Utah, January 15th, 1910. He joined the Church many years ago in London, and emigrated to America in 1895. He continued a humble and faithful Latter-day Saint to the last.

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